THE PACIFIC

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LET SOMETHING GOOD BE SAID.

When over the fair fame of friend or foe
The shadow of disgrace shall fall; instead
Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow mortal yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified
If something good be said.

And so I charge thee: by the thorny crown,
And by the cross on which the Savior bled,
And by your own soul's hope of fair renown,
Let something good be said.

—James Whitcomb Riley.

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W. W. FERRIER ..... **Editor**

2716 Hillegass Ave., Berkeley

A GREAT CONVENTION.

The International Sunday School Convention, which closed in San Francisco Tuesday evening of last week, was a great convention. Mr. Marion Lawrance, the secretary, says that all in all it was the greatest ever held. "Others may have had larger delegated attendance, but none have measured so large for the future as this will during the next triennium. There never was a time when hard-headed business men were as ready to invest in children as now."

Dr. Chapman, the Evangelist, testifies to the inspiration of it in these words: "I have never in my life been so thrilled as in San Francisco. I have never in all my life been so inspired with the conviction that the great work of the church is to reach the children through the Sunday school, and I am going to work for the Sunday school, to keep in step with the teachers and officers of the Sunday school as never before."

One who was in attendance considerable says that the average attendant must have gone away with the very distinct impression that the church is beginning to take very seriously the problem of training the children religiously, and that there is a wide-spread determination to get at the very best methods and at the essential truths free from dogma and sectarianism.

Secretary Lawrance aptly remarked: "The real success of this convention will be in proportion as it leads our great army of pastors, superintendents, officers and teachers to organize their responsibilities and opportunities for definite soul-winning service."

We believe that the convention has been of special value to San Francisco. Concerning its value to this city, the Rev. Dr. H. H. Bell, chairman of the California committee, said, while it was in progress:

"The possible moral effect of the great Sunday school convention cannot be measured. In this city our efforts have been hampered by the crust of religious indifference that lies upon and oppresses all our civic life. Right here in San Francisco there are thousands of men who do not want to neglect the religious things. At heart they are far better than they get credit for being. But they are driving so hard in the struggle for material gain that the better thing is forgotten for the time. Our men fail to put first things first. If this convention does nothing more than to break through this depressing crust of indifference, as I believe it has already done, it has brought to our city a greater blessing than we can estimate."

Our daily paprs arose to the demands and opportunity of such an occasion. They gave excellent reports of the addresses and proceedings from day to day, thus giving to the delegates from afar a good impression of Pacific Coast judgment and enterprise, and to all their readers quite an insight into the workings of one of the great organizations having as their one aim the making of right character.

The morning after the opening session the San Francisco Chronicle contained a very significant editorial, an evidence of the change for the better that has been coming to this city of late. We quote several paragraphs from it because we believe that this attitude on the part of the daily press is a sign of promise, and we want the encouragement there is in it to go out as widely as possible:

"This assembly is very welcome to San Francisco, which needs, though no more than any other large city, the moral and spiritual uplift of its presence, deliberations and enthusiasm.

"The conventions of this international association constitute a show of strength in the Christian faith which the world needs. Religious faith is the foundation of all that is noblest and best in human character, and it is the Sunday school which gathers in the children and impresses this faith upon them while they are still susceptible to its purifying influence.

"The keynote of the Sunday school propoganda is the restoration of the holy Bible to its supreme place in the souls of men as the source of inspiration to high ideals, direction in the path of virtue and solace in the hour of trouble.

"The great evil of the day is the loss of faith and the neglect of the spiritual side of our human natures. It is the mission of the Sunday school to strengthen faith and build up the neglected element in our souls.

"Like all other human institutions, the Sunday school has been modified by the progress of the age, and in organization and methods it is associated with other great movements of the day. It has a firm grasp upon society, and its ideal is that there shall be no child in any walk of life who is not brought under its benign influence. The object of these great assemblies is the interchange of experience and opinion among those who have been most successful in this work, and the inspiration which comes from the enthusiasm of a multitude.

"Such great assemblies for such noble purposes leave a profound impression on the cities in which they are held, and the benefits which will accrue to this city from this convention will be great and lasting.

"If in some small way we can repay our visitors for what they do for us by such attentions and hospitality as we are able to show them it will be a pleasure indeed to the people of San Francisco."

An impressive feature of the convention was the great parade of men in the streets of San Francisco one evening each man carrying one of the 25,000 Bibles which the Gideons had shipped to California for distribution in the rooms of the hotels. According to the number of Bibles given out 11,000 persons were in the parade, though only a part of that number marched as far as the Coliseum. Thousands of people lined the sidewalks and witnessed

the parade and all in all it was an object lesson for righteousness which will never be forgotten.

One of the features of the convention which made a profound impression was the participation of nearly six hundred Orientals in a missionary conference one afternon. This was pronounced the greatest demonstration of tangible results ever staged in American missionary endeavor; and it is not surprising that the thousands of delegates in the Coliseum that afternoon cheered long and loudly as these members of the Chinese mission schools and churches for the Orientals marched up the aisles to the great convention platform carrying Bibles and singing "Onward Christian Soldiers." Chinese, Japanese, Koreans and Hindoos were in line, garbed in the quaint garments and costumes of their races. Reaching the platform they united under the direction of a twelve-year old Chinese boy in singing "All Hail the Power of Jesus Name." A program of recitations and songs followed, which keyed the assembled delegates up to a high pitch of interest and enthusiasm, so marvelous was the spectacle.

"My Country, 'Tis of Thee," was the song which the audience sang as the Orientals marched out of the convention hall.

In the course of the convention Mr. Marion Lawrance, the general secretary, said:

"We have great occasion to be thankful to the Heavenly Father for one million one hundred and ninety-three thousand conversions in the Sunday schools during the last three years. These figures sound large and fill us with gratitude, but they mean that it takes four officers and teachers a whole year to win one scholar to Christ, and this is not enough. There is no better agency for soul-winning than the Sunday school, because here we come face to face with God through a study of His Word, but our Sunday schools should be vitalized and spiritualized in order that they may do more and better work in this direction. The accomplishment of this lies with us. May God grant that our Association, so rich in consecrated men and women, so blessed in years gone by, may sound forth the note of evangelization stronger and clearer than ever, as we face the new triennium."

That there is need for a great consecration and effort was made evident by the statement that out of every one hundred scholars enrolled in the Sunday schools of the land seventy-five slip from their hold and are not passed on into the membership of the church. And further: that every child in these schools is duplicated by one outside comparatively untouched by the church or by any formative religious influence.

The treasurer of one of our churches says, in the weekly calendar, to the members of the church with which he is thus officially connected: "You can help the church meet all bills in a business-like way through the summer by bringing your subscriptions up to date, if you are behind, and by paying it up in advance before going away on your vacation." That is a good pre-vacation suggestion.

Miss Anna Louise Strong, of Seattle, daughter of the Rev. Dr. Sidney Strong, is giving three lectures this week at the summer school of the University of California, on the Child Welfare Exhibit.

PACIFIC COAST NOTES.

Yale University has conferred upon John Muir, the California naturalist and author, the honorary degree of Litt. D.

Speaking a few days ago concerning the granting of suffrage to the women of Washington, Governor Hay remarked, "It is a step we are not going to regret."

The Southern Methodist Chuch in California is to have an Epworth-by-the-Sea—a denominational resort and a place for its missionary assemblages and conferences. A large tract of land has been purchased near Capitola.

Secretary Wikoff, of the Church Building Society, has been asked by the Society to spend about two months in New England the latter part of this year, as one of the workers in a campaign among the churches in that part of the country.

King county, Washington, in which county the city of Seattle is situate, scored a record month for divorces in June; 160 for the month, 36 the last day. Among the latter were two deaf mutes, a man with a cork leg, two grandmothers and an April bride.

A Seattle judge says concerning the jury system: "It is apparent that the quest of the defense for jurors who know absolutely nothing about the case at bar is often so successful as to procure jurors who know little about anything. The whole system works against the selection of capable and well-informed men as jurors, and is, I believe, a serious hindrance to the dispensation of absolute justice in the courts."

Experts having found good indications of oil and natural gas in the Olympic Peninsula near Port Townsend, Washington, drilling operations will begin soon and will be thoroughly prosecuted. Twenty years ago a hole was sunk to some depth and then abandoned for lack of funds, and for several years a farmer nearby has had therefrom sufficient gas for lighting and heating purposes. It is thought also that a great bed of coal underlies considerable of the peninsula.

The summer school of the University of Washington has brought many school teachers to Seattle for the month of July. Accordingly the Rev. H. C. Mason, of the University Congregational Church has announced a series of Sunday morning sermons dealing with the spirit of education and the personality and service of the teacher. Subjects: The Teacher, The Teacher and the Truth, The Teacher and the Pupil, The Teacher and the Public, The Teacher and the World.

A movement has been started in Seattle to secure the location there of a government mint. There isn't much that Seattle isn't reaching out after. As things now are all the gold coin in use there has to be shipped from San Francisco; and first the gold for it in great part is shipped from Seattle or direct from Alaska to San Francisco. Among the recent and additional reasons given for a mint in Seattle is the fact that the Canadian government is about to establish one at Vancouver. "If this is done and there is no mint at Seattle," says the Post-Intelligencer, "a considerable share of the Alaska gold will go to that Canadian mint, because it will be cheaper to send it there than to San Francisco."

"Hundreds of girls, far away from their friends and home, are coming to Portland, and we are unable to provide a satisfactory safeguard for them, solely because we cannot place them where we want them. The hotels and boarding houses in most instances are not places where we feel safe in sending young girls." This is the statement made by the secretary of the Y. W. C. A., in that Oregon city. And a campaign is to be inaugurated to raise $75,000 for a lodging and boarding house especially for young women. The Y. W. C. A. building accommodates only a small number.

There is considerable talk of the consolidation of the telephone systems in Seattle. Two telephone systems in any city or town are a nuisance. The little good that comes from an improvement in service because of the competition is more than balanced by the loss in other ways. It is too inconvenient and expensive for the average householder to have two telephones. And the time always comes when all must have both or be unable to communicate thus without large limitation. Every city council that grants a franchise for the second telephone system helps the people backward instead of forward. The thing to do is to so legislate as to make the one in existence give an adequate service and at a reasonable figure.

The first of July marked the retirement of the Rev. Dr. J. K. McLean from the presidency of Pacific Theological Seminary and the entrance to that position of Professor C. S. Nash, who was unanimously chosen last year by the board of directors as his successor. As professor in homiletics and pastoral theology for many years, as dean of the faculty, and as a man prominent in all Congregational affairs throughout the country, Dr. Nash was seen by the directors to be Dr. McLean's logical successor, and his election met with approval near and far. One of the things showing how Dr. Nash stands in educational and religious circles was the conferring on him the last of June by Oberlin College, one of the leading educational institutions of the country, the honorary degree of LL. D.

Wood & Cowdrey of Oakland, have printed in pamphlet form a sermon given recently in Boston by the Rev. C. R. Brown. It has as a text the words of Paul in Romans 1:15, "As much as in me is, I am ready." In the course of the sermon Mr. Brown remarks: "When any Christian man is prepared to say that in any quarter of the world—Rome, Boston, San Francisco, Shanghai, you may look for results." Again, he says: "You may find four leaf clovers on the lawn if you look long enough. But they are exceptional and not particularly significant. It is the three-leaf clover, the common, ordinary kind, which keeps the lawn green, feeds the cows, furnishes the bees with honey and fills the hay-mow. You may find a few men in each century who are seven feet tall, but they are mostly in side shows. The men who range from five feet four upwards have fought the battles, tilled the fields, built the cities, supported the wives and children and carried the race along. And the moral progress of the race has been achieved mainly, not by the work of a few men of exceptional powers, but by the service of a multitude no man can number, of all nations and peoples and kindreds and tongues, possessed of good sense, good will and the spirit of readiness."

The Christian Endeavor Society of the Palo Alto Congregational Church has published in pamphlet form a sermon by the Rev. Roy H. Campbell on "Worship and Work." Mr. Campbell says concerning worship: "It isn't merely coming together once a week in our best gowns or Sunday broadcloth to sing hymns and repeat prayers and sit through a sermon. Worship at its best is a force. It is as real and effective in the results it achieves as steam or electricity. It can't be measured in kilowats or pounds of pressure and sold in the markets, so much worship for so much money, but it can generate power that sustains human achievement as worthy as the lighting of streets or the driving of locomotives. The people who meet togther for worship week after week will stand a fair chance of becoming more effective human instruments than if they spent the hour from eleven to twelve every Sunday in some other fashion. The tide of your life flows out stronger when you habitually lift up your mind and heart to the ideals and principles of the Master of Life, than when you shun the associated aspirations of a church service." In the course of the sermon Mr. Campbell says that we have a way of getting rid of useless things, and mentions some that have passed and others that are passing; but concerning the assembling together for worship he says that it seems to have been one of the earliest human enterprises, and that now in the first quarter of the 20th century there is no other single interest which can call people together so steadily and continuously. "All this day, since the bells in Trinity tower on the other edge of the continent struck ten, a steady procession of people clear across the country have been taking their way to the church. If one could mount up with the sun and move across the face of the earth and had power of vision sufficient to see that ceaseless march never again would he be dominated by any mood of despair or disbelieve in the high endeavors in the hearts of the plain people. Had this been a useless function it would long ago have been put in some museum along with the flintlock musket and the wooden plow."

RECEPTION TO CONGREGATIONAL DELEGATES TO INTERNATIONAL SUNDAY SCHOOL CONVENTION.

The reception given in Plymouth Church, San Francisco, to the Congregational delegates to the International Sunday School Convention, Tuesday of last week, was an occasion of fine fellowship. The churches of San Francisco united in giving it, the expense for the dinner being met by the churches. After words of welcome had been spoken by Mr. Rogers, pastor of Plymouth Church, Mr. Patterson of the North Berkeley Church gave in brief some of the leading features of early Congregational history in California. Among the Congregationalists present and who figured prominently in the work of the International Convention were Mrs. Mary Foster Bryner, of Chicago, the international elementary superintendent, Mrs. Phoebe Curtis of Columbus, Ohio, elementary superintendent for Ohio; Dr. W. A. Duncan of Syracuse, N. Y., founder and chairman of the home department; Mr. Harry Wade Hicks, New York, general secretary of the Missionary Education movement; Mr. Edward R. Warren of Michigan, the chairman of the central committee of the International Sunday School Association, and Miss Slattery, supervisor of teacher training of the Congregational Sunday School and Publishing Society.

In the course of his remarks that evening, Dr. Duncan stated that the first Congregational missionary Sunday

school in the world was organized in Colorado by the Rev. John L. Maile of Los Angeles.

Miss Slattery said that one reason why she liked Congregationalism was because it always **dared,** this being its great characteristic. "Over the sea lies freedom; over the sea go I," said one of the great heroes and founders. Miss Slattery took occasion to remind her hearers that they could not borrow glory, nor live on the things accomplished by their forefathers, that they too must needs launch their Mayflowers and steer boldly over untried seas.

CHRONICLE AND COMMENT.

The American correspondent of the London Christian World is of the opinion that Dr. Jowett in New York, and Dr. Aked in San Francisco have undertaken difficult tasks. Perhaps they have, but such men are able to handle difficult tasks.

The new library building in New York City, the construction of which required nine years and which cost $12,000,000, stands on ground at Fifth Avenue and Forty-second street valued at $20,000,000. The library, the building and the ground make up a value of $50,000,000.

The Continent, one of the leading religious newspapers of the country, commenting on Dr. Dunning's retirement from the Congregationalist, says: " The Congregationalist has been most brilliantly conducted under the Dunning-Bridgman regime, and has done great service not only to the Congregational denomination direct, but to all American churches indirectly by forcing up the standard of religious journalism. And without doubt under the new arrangement it will continue with accumulative power along the same lines of progress."

In ten years the national debt of Japan has increased five fold, and is now $25.75 per capita. The wage of the average laborer is only a little more than 12 cents a day, the most skilled laborer never receiving more than a dollar a day. A new tariff which went into effect July 1st will increase the cost of living 33 per cent. It remains to be seen, says a Tokio correspondent, whether the devotion to emperor and country which has always been one of the chief characteristsics of the Nipponese will serve to pull the nation through the crisis of hard times. Count Okuma is quoted as saying recently: "With the prospect of the increase of the cost of living through the operation of the new tariff, and with the ever lessening value of the yen and the pressure on the nation for new and heavier armamentss, the outlook for our nation is gloomy, and I almost dread looking ahead."

The recent conference of Christian students at Constantinople was an affair from which great good will undoubtedly flow. Twelve distinct but federated "student movements" were represented in the conference. The delegates assembled from thirty-three countries. Two patriarchs of ancient churches of the East sent personal representatives; so did the Bulgarian exarch. Emperors and kings sent messages of greeting and goodwill. Two Orthodox bishops were in attendance, as were delegates from a number of Orthodox schools and seminaries. Through the hospitable gates of Robert College passed eager, youthful throngs of Greeks, Gregorians, Syrians, Maronites, Kopts, Bulgarians, Servians, Roumanians, mingling with students from the nearer countries of Continental Europe and students of their own blood and speech. Daily in Constantinople there were meetings and addresses in the English and American schools, the halls of the Syllogos and the Union Francais, and the chapel of the Dutch embassy. Among the conference lecturers were five professors—Sodblom of Upsala, Schaeder of Kiel, Kairns of Aberdeen, Sadler of Manchester, and Dean Bosworth of Oberlin. Post-conference meetings are to be held in Sofia, Belgrade, and Bucharest; in Salonika; in Budapest; in Athens, which once had a visit from a missionary named Paul; in Smyrna, Harput and Jerusalem.

NOTES AND PERSONALS.

The Rev. and Mrs. H. B. Mowbray of Cleveland, Ohio, formerly of Oakland, California, are enjoying a two months' trip abroad.

The Rev. Dr. and Mrs. J. A. Cull, of the Richmond Congregational Church, San Francisco, will spend the month of July at Camp Meeker.

The Rev. Dr. Aked, of the First Congregational Church of San Francisco, will go East the latter part of the month and while East will give some addresses at Chautauqua.

The Rev. W. E. Lawson of Pilgrim Church, Oakland, has returned from his trip to the Pacific northwest. After attendance at the Pacific Coast Congress in Seattle, Mr. Lawson went to Tacoma for a visit with relatives and for a glimpse of other Puget Sound cities.

Rev. Arthur Hope of Madison, Conn., was, with his wife, an attendant at the Sunday School Convention. Mr. Hope as a youth was a member of the Green Street Church, in San Francisco, and claims to have gotten his inspiration there for the ministry. After seventeen years of hard work earning his way through preparatory school work, Oberlin College and Union Seminary, he settled in one of the old parishes on Long Island Sound.

The Rev. M. W. Meserve writes from Falk, in Humboldt county: "This is a great county and we like it up here. The people are whole-souled and genuine." It is evident that there is an abundance of hard work ahead of this young pastor in the two fields at Falk and Fields Landing, but he faces forward with courage and hope. Mr. Meserve speaks in his letter of the value of The Pacific as a medium of communication, and not only desires it but feels that he **must** have it.

During the month of July Mr. and Mrs. John Wright Buckham will be at Burlington, Vermont. They took departure from Liverpool on the 23rd of June for the home land. While in Burlington Professor Buckham will be busied with the work on some manuscripts of his father's in preparation of a memorial volume soon to be issued. He writes that he found The Pacific of great value to him during his sojourn abroad. Writing of events in England about the time of his departure Professor Buckham says: "England is concentrating all her interests at the present time on the coronation. The whole thing seems a bit childish to a plain, home-spun American, but it has its good features."

The Rev. A. W. Palmer of Plymouth Church, Oakland,

went East last week, accompanied by his wife, for a six weeks' vacation. Mrs. Palmer will spend most of the time at her old home at Rochester, New York. While East, Mr. Palmer will study the Playground Movement as it has developed in cities there, and will gather useful ideas for the conduct of the Parish House now being constructed by his church in Oakland. He will visit the George Junior Republic. Sunday, July the 9th, he is to preach in Plymouth Church, Worcester, Massachusetts; on the 16th and 23rd at Central Church; on the 30th at Gardner, Massachusetts; on the 6th of August in Warren Avenue Church, Chicago. During Mr. Palmer's absence his pulpit will be supplied by the Rev. A. W. Hare of Los Angeles. During his stay in Oakland Mr. Hare will be at 586-35th street. Telephone, Piedmont 785.

On Saturday, July 1st, Rev. Dr. and Mrs. W. C. Pond were to have observed at their home, the golden anniversary of their marriage. The half century was fully completed on the following day, but this being Sunday, the golden wedding was fixed for Saturday. On Tuesday morning preceeding, Mrs. Pond was visited with a stroke of apoplectic paralysis so serious that her life was felt to be in danger. We are glad to state that she is rallying from it with unexpected rapidity. She has been fully conscious and rational through it all. Of course the festive gathering, so joyfully anticipated, could not occur. Dr. and Mrs. Pond request us to say that the letters of affectionate sympathy have been at once too precious and too numerous to admit of their receiving adequate responses. They ask that their friends will find in this fact a sufficient explanation of their omission of what would otherwise have been a priceless privilege.

Under the caption of "A Deserved Honor," the Los Angeles Herald of June 23d says: "Almost coincident with the fifteenth anniversary of Dana W. Bartlett's advent in the religious field of Los Angeles has come an honor to him which his accomplishments in that span of time have richly entitled him. His alma mater, Grinnell College, has conferred upon him the degree of doctor of divinity. It will not lessen, it can hardly increase, the fine activities in behalf of individual and public that he has carried on so consistently and effectively as to attract attention even to far-off states; but it is a deserved mark of appreciation, in which those who are indebted to him—which means the entire community—will rejoice. Few men anywhere have been so unostentatious and yet so active and useful in diverse ways as the object of this new honor. Mr. Bartlett began his work here in a sphere that promised little of what most men count as reward for his labors but he would doubtless say that his efforts for derelict humanity have brought him happiness ten-fold greater than could the same efforts expended in less unselfish ways. The keynote of his activity has been usefulness. Mr. Bartlett's work as a member of the housing commission and adviser of the present city administration have made him a very unusual minister. The church would not be so seriously discussing the wane of its usefulness if it had more like him."

Dream not of noble service elsewhere wrought;
The simple duty that awaits thy hand
Is God's voice uttering a divine command.
Life's common deeds build all that saints have thought.

"SHALL CHILDREN ATTEND CHURCH?"

Clifford Nott Hand.

[An Address given at the San Diego Association of Congregational Churches and Ministers, Chula Vista, Cal., April 25, 1911.]

The topic is in the form of a question, the inference being that there is some question about it. If asked this question on the street or in my study, my disposition would be to return a short and emphatic, "Yes." But a question propounded by an august program committee cannot be treated so bluntly. It must be discussed and this cannot be done intelligently without sympathy with the other point of view, and it must be admitted that few, indeed, are the questions with only one side. Let us, therefore, search diligently, if haply we may find some reasons why the public worship of the church is not an appropriate exercise for children.

But, first of all, the decks must be cleared. This is **not** a discussion of the advisability of relating the child to religion, but only as to the methods to be used in securing that end upon which we are all agreed. None, with the mind of the Master will strive to keep the little ones out of fellowship with him. Quotation, then, of "Suffer the little children," etc., is neither fair nor pertinent. Neither is it directly germane to the question that Jesus was found in the temple while still a child, or that the children sang hosannas in that holy place greeting his royal entry. This is the 20th century of light and our churches are not Hebrew temples. The bearing of these interesting events on the question is, at best, remote.

Again, the time-honored substitutes for public worship for children are not under discussion. The value and necessity of the catechumenate of the primitive church and its modern successors may well be admitted and emphasized. The Sunday-school cannot be discounted and is neglected by religious leaders at the peril of both church and child. The child departments of the Endeavor movement may or may not appeal to us and should be carefully considered—but under some other heading.

In the interests of definiteness I take the word "church" in the title to refer to the 11 o'clock morning service of public worship. The evening service, generally speaking, is no place for a young child.

The term "child" I take to refer to a human being between the ages of 6 and 13, adopting the classification of G. Stanley Hall. Before six, the human young is an infant. We may differ as to the advisability of urging the attendance of babies at the morning worship. Speaking for myself, I like to see them—and the occasional disturbance of adult worshippers is more than compensated for by the tenderness and receptivity generated by the sight of the helpless little ones, and by the opportunity thus given to some woman who is no less spirit-hungry because she happens to be so blessed of God as to have borne a child in his image. But even this is ruled out of the discussion by the title. After thirteen the child becomes the adolescent and I will not insult your intelligence by intimating that any of you would shut the door of the sanctuary to him then or, indeed, fail to move heaven and earth to accelerate his movement thitherward.

With our topic thus carefully circumscribed, what are some of the difficulties connected with the attendance of human beings between the ages of 6 and 13, at the 11 o'clock morning worship?

Objection to his presence there may be made on behalf

of three interested parties, viz.: the adult worshipper, the officiating clergyman and the child himself. Let me merely state these propositions. Some reference may be made to them incidentally in the positive treatment of the theme (and they may serve as points of departure in the general discussion which I hope will follow.)

I. On behalf of the adult worshipper.

(1) His thoughts are disturbed by the child's misbehavior or inattention.

(2) He must be fed on milk when meat is his due; or else

(3) The unity and continunity of the service is lost by the introduction of foreign matter in the nature of the "sermonette" or child's sermon.

II. On behalf of the ministry the same complaints are heard from another angle.

(1) His conduct of the service is marred by misbehavior of children.

(2) He is compelled to laboriously "preach down" to the understanding of the least intelligent of his congregation with a consequent deterioration in style, matter and effectiveness; or else

(2) He is subjected to the extra labor (no small matter, I assure you) of preparing and delivering the hereinbeforementioned "sermonette" complained of by Mr. Adult Worshipper.

III. The child deposes and says:

(1) That he is kept too long confined (from 9:45 or 10 to 12:15).

(2) That the acts of worship are uninteresting.

(3) That he cannot understand the sermon.

(4) And (through his parents) that the services induce emotional and mental states inappropriate to and unwholesome for children.

What will you add to the list? I pause for a reply?

So much for the thankless task of finding reasons for keeping children away from church. I turn gratefully to the more congenial occupation of finding their place within.

Christianity of all religions is the only one to make a place for the child and that the chief place. When the good Lord took a little child and set him in the midst of the adult disciples, he did more than teach them the duty and beauty of humility. That act was symbolical of the divine estimate of childhood. The Christ has put childhood in the **midst** of his church and all the church activities should move around this center. If one service of the week is most emphasized, or has any advantage in time or advertising, or thought of pastor, or people; to that service the child should come as a matter of course. Dr. Murphy, in his Pastoral Theology, writes: "The children of the church have by right a place in the public worship of the sanctuary. There they ought to be as regularly as their parents, and nothing can take the place of this privilege." Let us plead for this privilege—this right—by the same mouths that but a moment ago were coplaining of the child's presence at public worship.

I. On behalf of the adult worshipper. I speak of the normal adult with children of his own.

(1) Non-attendance of children involves the non-attendance of some adult to care for them. If the father prefers his slippers and Sunday paper to the worship, he is often more than willing that this excuse should ease his alleged conscience. If the other is cumbered about much serving and has not learned the rest and zest of worship in the "beauty of holiness," she, too, may forego her own advantage for the sake of caring for the children. Or, of funds are plenty, a servant can often be hired for this duty, and who considers the rights of servants to public worship? Some churches have established day nurseries under various names in charge of the young girls of the congregation into which church-going parents deposit their offspring to be "amused and instructed" according to the announcement, but really to be dawdled and petted until a week's wholesome parental discipline is neutralized. And the fact remains that if a child is barred from the church, some adult is also barred.

(2) The parent may well demand the attendance of the child at church as a bulwark against the disintegration of family ties. After all, families are bound together by the common participation in the deeper things of life, more than by sharing of passing pleasures. I confess to a thrill of confidence whenever I look at a pew—the longer the better—full of children, flanked on either end by a God-fearing parent. I am old-fashioned enough to like the old-fashioned family pew, where the children sat as a matter of course. "I cannot get Willie to go to Sunday-school is frequently complained by an anxious mother. No, but you can get him to **come** to church or Sunday-school. There is a whole universe of difference in the point of view of these two verbs of motion.

II. The pastor needs the children in the church to key him up to his highest powers. His primary commission is not to tickle the ears of blase adults with perfervid rhetoric, but rather the persuasion of human wills—the most docile of which are those of the little children. Dr. Forbush, the boy's friend, bears testimony to this in the following words: "Preaching to children, especially to adolescents, is the most beautiful art and the most rewarding task of the Christian minister. The spectacle of a church full of adults, who have passed the era of a crisis and most of whom have been converted, engaging the efforts of a preacher is one of the most unsatisfying rights on earth." (The Boy Problem, p. 120, Forbush.) And he adds in another place: "I have been led more and more to exalt the Sunday morning church service as the chief religious influence upon boys. I have also been impressed that by the 'foolishness of preaching' much can be done." (Ibid, p. 186.) Charles E. McKinley, Congregational minister at Rockville, Conn., in his excellent book, "Educational Evangelism," agrees in these words: "The morning worship is the opportunity where, all unquestioned and all unobserved, he may life up his heart to God, where, without being hastened or pressed, he may think out his long thoughts until they settle his character for life."

And our beloved Dr. Gladden, the Nestor of our Congregational fellowship, adds his gracious words, in which he raises the important question of the "sermonette": "Whether any portion of the Sunday morning service should be specially devoted to children is a question of some importance. Some American pastors address a short sermon, five or six minutes in length, to the children in the congregation. Others decline to interject this exercise into the services, on the ground that their unity is impaired and their best effect lost when a portion of the congregation is singled out for separate instruction. It should be remembered, however, that even when no special words are addressed to the children, there will often be in an ordinary discourse, portions longer or shorter, which even younger children will perfectly understand. Every pastor who watches the effect of his teaching on the children will often find them grasping with perfect intelligence, many

statements that were not intended for them. If the truth is made simple and clear, as it always ought to be, some good part of every sermon will find its way into the minds of the children of six and seven years of age. The ability of children to understand such matters is generally underestimated." (The Christian Pastor, p. 356, Gladden.)

Whether the sermonette is used or not, the translating of our sermons into language which the children can understand is a good homiletical exercise. It often happens that such a simplified sermon hits the mark with greater effectiveness than our most high-flown, stilted and pedantic "efforts," which the good people at the church door profess to enjoy. So Dr. Forbush thinks: "I used to spend considerable labor in that difficult task of preparing five-minute "sermonettes." They require as much work as a sermon. Somehow they interrupt the continuity of the service. Recently, I gave the entire time at one morning service a month to a sermon to children and young people. I am consciously addressing children from ten to fourteen. The theme, the language and the treatment are solely for them. I find that no sermons are more popular. There are many younger children who understand most of what is said, and there are a great many adults of adolescent minds and hearts, who are overshot by conventional abstruse and scholastic discourses, who are refreshed." (The Boy Problem, Forbush, p. 186f.)

Personally, I like the idea of the "sermonette," both for sentimental and practical reasons. It is a formal recognition of the claims of the child that is good for us to make. It is an opportunity to talk directly to little children in their own language about the things that are most real. It gives the little ones something to think about during the long journey across the desert of the thirty-minute "effort." If it is related to the main theme, directly or indirectly, the child may thereby be prepared to glean some heads of grain during that trying half-hour, and, in that case, the unities are observed. Moreover, it has been my experience that the "sermonette" is quoted, observed and reembered fully as often as the sermon. Prof. Coe makes a plea for this or some similar feature in these words: "Would it not be well for every pastor to see to it that the church service invariably offers something to children that is specially adapted to their apprehension? I sympathize with children who object to attending a service that is wholly meaningless to them? (Education in Religion and Morals, Coe, p. 276, note.)

Some pastors have sought to till this fertile field by a separate service for children held at some other hour. The Maplewood Congregational Church, Malden, Mass., has a boys' and girls' preaching service monthly at 4 p. m. The Tabernacle Congregational Church, Chicago, has a "Children's Church" every Sunday afternoon. Several churches report a "Children's Hour" conducted in a variety of ways. The Rev. Reuen Thomas advocates what he calls the "Church Porch," with a sort of a juvenile half-way covenant and services suited to children.

Several serious objections can be made to these devices. They overtax the time and strength of the minister —no objection at all if the children are so best served, but fatal if it can be shown that the regular service will accomplish all that can be hoped from them. Moreover, they fill up the Sunday of the child, thus interfering with the normal influence of the home, and, lastly, they destroy the essential feeling of "belonging," which is the prophecy of effective church membership.

And this is not "setting the child in the midst"—giving him his part in the main service of the church. This ought to be done either by the related "sermonette," or by making the entire service so broadly human, so simple and direct, that every thinking attendant, of whatever age, will find meaning in it. If some poor minister has in his system thoughts too deep to be expressed in simple language, let him organize an adult's church, or a "Gray and Bald-Headed Hour," or a "Church Cupola," and there voice his three-story words and his tropical oratory. But do not displace the children in the interests of metaphysics or rhetoric.

III. But let me be a prophet for the little child himself. I am much more interested in him than in the adult worshipper, or the minister. They can speak for themselves but the little child constantly needs an advocate to keep him from being crowded out of his rights. What says the little one?

(1) He respectfully calls your attention to this fact at the outset. The church service is more than an intellectual exercise. If that were all the academy and lyceum would have all the the best. The church worship should be so conducted as to produce and stimulate awe, reverence, elevation of spirit and abiding joy. These emotions are as proper to the child, in his own way, as to the adult. To quote Gladden again: "The plea generally heard, that the children cannot understand the service and are not profited by it, cannot be allowed. The Scripture readings are, for the most part, perfectly intelligible to them; the hymns and the prayers are not beyond their comprehension, and much of the service will often be level to their understanding. This is a matter concerning which the wise pastor must bear faithful testimony. He must not quietly suffer the children of his church to fall away from its fellowship. He must convince their parents that the public worship of the Lord's house is for the young as well as for the old, and that, if one or the other must be foregone, the children had far better be taken from the Sunday-school and brought into the church." (The Christian Pastor, Gladden, p. 357.) I am convinced that the alternative Dr. Gladden suggests is rarely presented.

(2) The children, too, plead for the chance of forming right habits in worship in their habit forming years—from six to thirteen. Prof. James has repeatedly recurred to the fact that "our virtues are habits as much as our vices. All our life, as far as it has definite form, is but a mass of habits." Talks to Teachers on Psychology, James, p. 64.)

And Prof. Coe remarks: "The law of habit is basic in all training whatsoever, because it is the general method by which a moveable element of mind or character becomes a fixture. It applies to the intellect no more than it does to the emotions; to the outward act no more than to the inward motive or ideal. **The only way in which we can make what we wish to out of an undeveloped being is to cause him to form an appropriate habit."** (Education in Religion and Morals, Coe, p. 27.)

Relate this law of habit to the problem of the empty pew with which some churches outside of San Diego county are wrestling. If church attendance has fallen off, is it not because the well-disposed but careless adult of today was graduated, twenty-five or thirty years ago, from the Sunday-school to the Sunday paper, without having formed the habit of church attendance? It is a shame to ask Dr. Gladden to speak again, but his words are so

pat I am constrained to do so.

"There are many reasons why children should be present from their earliest years in the morning service. The absence from the great majority of the American churches of the children of the congregation is becoming an alarming fact. It is often assumed that the Sunday-school is the children's service and that attendance upon that should release them from the public worship of the sanctuary. Children would in this way rarely form the habit of church-going in their later years. The time never comes when they are willing to begin. They have no taste for such employment. They prefer to spend the Sunday as they have always done, reading or riding or visiting. Habit, in matters of this nature, is nearly everything; and, **if the habit of church going is ever formed, it must be formed in childhood.**" (The Christian Pastor, Gladden, p. 356.)

Dr. Forbush echoes these vigorous sentiments. "The emphasis on Sunday-school attendance," he says, "as a substitute (for the church) for children is most unfortunate, since so many children leave the Sunday-school at the age of greatest danger, and, having never formed the habit of church attendance, pass from all church influence. My own experience is that if we give the children something to come for and encourage their presence by simple rewards and attentions, we can secure and sustain the habit." (The Boy Problem, Forbush, p. 121.)

How many parents of adolescent boys have wished that their stubborn charges had formed the habit of church attendance in childhood? Which is better, to **drive** the unwilling boy of fifteen to church, or to put up with the petty annoyances of the church-attending child during the habit-forming years?

(3) Any discussion of this theme is incomplete which fails to take account of what Prof. Coe calls the "absorbent power" of childhood. He is speaking of family worship, but the principle applies equally to the church service. "When just a little thought is taken," he says, "to adapt idea and phraseology in family worship to the child, his participation therein is full and real; the exercise then **grows in meaning with the growth of his experience** (mark that!) and so it remains an educational force through all stages of growth." (Education in Religion and Morals, Coe, p. 218.)

You never can tell. The most unlikely shots hit the mark. The chance seed often bears fruit when the most carefully planted fails. The Spirit worketh where and how He wills. This is no argument for shooting at a venture, or for careless sowing. But the thought gives great confidence to the prophet standing in the sacred place. The hearers most likely to attract and absorb the truth from your lips are those to whom much of your discourse is unintelligible. We can all testify to the sudden emergence of some long-forgotten sermon, or, more likely, some sententious or epigrammatic sentence, heard in the distant past—even from childhood. The subconscious mind never forgets but will reproduce whatever is poured into it under suitable stimulus. It is out of the abundance of the heart that the mouth speaketh. In the days of childhood—the days of receptivity—let the church be busy in forming habits of right conduct and religious observance with the children and to use Dr. Forbush's words, "furnish him vacant formularies which he will first grotesquely, then maturely populate, and give him thus the material and the skill for building a life." (The Boy Problem, Forbush, p. 204.) It is an old story, but worth telling once more at least—that of the ancient ferryman who heard, in the dark, tempestuous night, the voice of a little child asking to be carried across the river, and leaving his comfortable cottage, with its warm fire and easy chair, he plunged out into the night, seized the tiny stranger, and began the dangerous passage. Midway in the stream he was strangely moved, and looking down, he beheld a light in the face of the waif which ever after illumined his life. He was carrying the Christ child and has been called St. Christopher ever since. "Inasmuch—"

Among the Churches.

CALIFORNIA.

Niles.—Rev. and Mrs. F. V. Jones will be in the Santa Cruz mountains during July and no services will be held during that time.

Berkeley First.—The pulpit will be occupied for the next two Sundays by the Rev. Dr. W. E. Barton of the First Congregational Church of Oak Park (Chicago)' Illinois. Services only in the morning. Mr. and Mrs. Miles are taking a vacation at Brookdale in the Santa Cruz mountains.

San Francisco, Bethany.—Two persons were received to Bethany church, San Francisco, last Sunday. A larger additions is expected at the next communion. A Men's League has been organized with thirty-six members. It is a live body of men that mean business in service to Christ. Mr. Briggs, the pastor, takes his vacation this month. Rev. E. C. Oakley of San Mateo serves in his place next Sunday.

Falk and Field's Landing.—The work in these two fields is moving along encouragingly under the leadership of the Rev. Marshal W. Meserve. At a recent lawn social on the parsonage grounds at Falk 150 people were present. A big bonfire enlivened the occasion at night. One evening this week the Rev. H. E. Banham of Eureka will give at Field's Landing an illustrated lecture on the Hawaiian slands. The arrival this week at the Landing of Mrs. Field will bring cheer and help to the church at that place.

Woodside.—A branch of the Redwood City Congregational Church has been in existence for some time at Woodside, and on Wednesday afternoon of last week it was recognized by council as an independent church. The Rev. Dr. Pond acted as moderator and the Rev. R. H. Campbell as scribe. San Mateo, Redwood, Palo Alto, San Jose and Campbell churches were represented on the council. Superintendent Rathbone was also a member. The council advised the Redwood City Church to deed the property at Woodside to the Northern California Conference to be held in trust for the newly organized church. The work at Woodside is in charge of E. S. Wakeman. This is the only church in the community.

OPENINGS IN THE WORK OF THE AMERICAN MISSIONARY ASSOCIATION.

At this season of the year, the American Missionary Association is filling vacancies in the list of principals and teachers in its Southern schools. The positions offer employment to both men and women, and are of a varied character, including those of treasurer, matron, superintendent

of shops and farms, and teachers of music and domestic science, as well as of high schools. Consecrated men and women, who are properly qualified, and who desire a large opportunity for service, are invited to communicate with the secretary of the American Missionary Association for the Pacific District, Rev. Geo. W. Hinman, 21 Brenham Place, San Francisco.

LOS ANGELES.

At the First Church, Los Angeles, Rev. Harold S. Tuttle, of the last class, Pacific Theological Seminary, was formally recognized as assistant pastor and director of Religious Education.

Rev. Dr. William Brooks, ex-president of Tabor College, who has recently removed from Redlands to Los Angeles, fell and fractured one of his wrists.

Dr. Warren F. Day, who is still in active service, though bearing the title of pastor emeritus, is taking a short vacation, with Madam Day, at Avalon.

DEDICATION OF MISSION CONGREGATIONAL CHURCH

The beautiful new edifice of Mission Congregational Church, San Francisco, was dedicated last Sunday afternoon, the sermon being given by the Rev. William Rader, pastor of Calvary Presbyterian Church. Mr. Rader was pastor for ten years of the Third Congregational Church, which united with Olivet Church three years ago in the formation of the Mission Church. The Third Church dated from 1863; Olivet from 1884. This union gave the united churches sufficient funds, along with what was subscribed additionally by members and friends, supplemented by a grant of $5,000 and a loan of $5,000 from the Church Building Society, to erect a building which has cost up to date about $35,000. It is finished except as to the basement and the placing in the auditorium at a later date of a pipe organ. For this purpose there will be available, as soon as it can be sold, the money from a lot in that part of the city, which is held at $12,000. In the basement, which opens onto one of the streets in which the building is situate, there will be a gymnasium for boys, a men's club room, ladies' parlors, and dining hall and kitchen. The building is thoroughly modern—adapted to the work of a city church in this day and age of the world, and the pastor and people are to be congratulated in that they are thus equipped.

The Rev. R. K. Ham, who has for three years led devotedly and ably in the work which has reached consummation in the dedication of the new edifice, will not, however, remain as pastor. He moves this week to 160 Santa Clara avenue, Oakland, where he will take for some time a needed rest before entering other work.

UTAH.

Among the delegates to the International Sunday-school Convention was the Rev. W. M. Morrison, who is pastor of the Congregational Church at Park City, Utah.

The church at Park City celebrated recently its thirtieth anniversary. In a pamphlet published at that time we notice that it had raised and expended during the years of its existence $29,535, having given in benevolences, $2,199. The membership of the church at the present time is 70.

Religious history in Utah dates back to 1847 when Brigham Young, with 147 followers, arrived in the valleys there. On the 1st of January, 1864, Norman McLeod, a Congregational minister, came by overland stage from Denver to Salt Lake City, and on the 14th of February, 1865, the first Congregational church in Utah was organized. In 1866 the first Catholic priest began work in Utah. In November, 1871, the first Presbyterian church was organized, and in August, 1872, the first Methodist church.

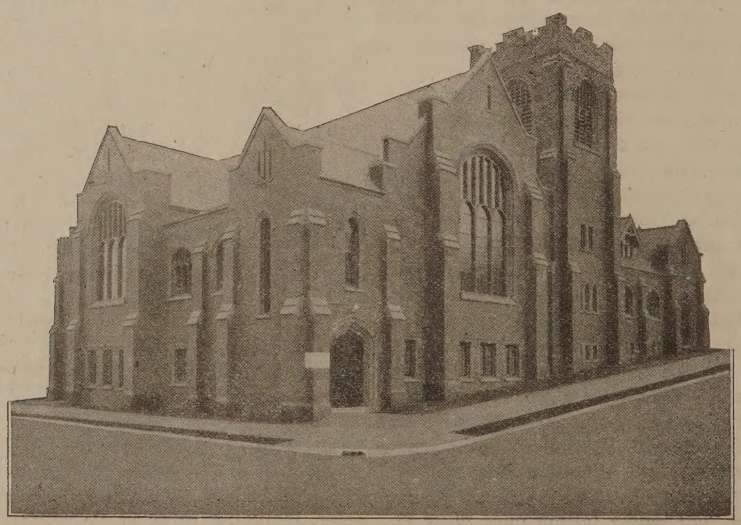
A LETTER FROM ALASKA.

Douglass, Alaska, June 19, 1911.

Editor "The Pacific":

I appreciate the fact that Douglass is on The Pacific mailing list. I wonder if you care for any Alaska news. The last I sent through—never saw the light. I sometimes wonder if the Alaska churches are on the Congregational map. The only way I knew of the Pacific Coast Congress in Portland was through "The Pacific" a few days before it was to begin.

This is more like a religious caravansery than a church. It changes its entire membership about once a year and we count ourselves fortunate if we gain as many as we lose. We have about a dozen active resident



Mission Congregational Church.

members at present, and only one was a member when we came and she is in the East. We minister to the men as they come and go. We try to make the young men feel there is a Christian home here in which they are welcome. We make as much as possible out of the Sunday evening service which is the only one they can attend, and that for most of them only once or twice a month on account of **seven day and night** labor. During the winter we had several social gatherings which touched a responsive chord. The ladies have raised a fund to purchase a good piano bought at a bargain from a family leaving for the States. Some of the young men have become interested in fixing up the interior, consequently we have new electric lights, re-stained seats and oiled floor at small cost with donated labor. Expect to improve pulpit platform and the ladies are to carpet it.

The Sunday school is the most helpful department of work. Small children are very numerous and we have been able to secure good teachers. The graded lessons have been adopted and supplementary Bible work introduced so that Children's Day was promotion day and the parents present were surprised to see how much the children knew of the Bible. At the suggestion of Mr. W. C. Merritt of the International Sunday School Association, we are planning for the first Alaska Sunday school convention to be held here and in Juneau the latter part of July. Mr. Merritt is coming up for it and all schools and churches in South-eastern Alaska will be invited. We are to have a choir of forty or fifty voices gathered from Juneau, Treadwell and Douglass. The books to be used at the San Francisco convention have already been sent us by Mr. Excell.

There is quite a piece of land around the church and it is situated on the main thoroughfare. It has seemed worth while to me to improve the property by grading, sowing grass and flowers, and starting a garden. There is little of this done here and people think we shall have the beauty spot of the town. Alaskans certainly appreciate grass and flowers, they see so little of them.

Miss Margaret Olson, of Seattle, will visit these towns in July and will give one of her recitals in the church.

The Douglass church has been supplied recently with the Chapel Hymnal, by personal subscriptions and the assistance of the ladies league.

GEORGE N. EDWARDS, Pastor.

OREGON LETTER.

By George H. Himes.

Through the courtesy of Mrs. Frank M. Warren, the only daughter of the late and greatly revered Dr. George H. Atkinson, a reception was given to Rev. David Baxter Gray and Mrs. Mary Stowell Gray, his wife, last Tuesday evening, the occasion being their golden wedding anniversary. A large number of the friends of Dr. Gray and wife and their thoughtful hostess, largely old members of the First Congregational Church, were present and gave the venerable and happy couple most cordial greetings. Not the least among the agreeable features of the hour was the surprise sprung upon the principal guests of the evening by the gift to them of a purse containing four hundred dollars in gold. Such a result was so absolutely unexpected—not a hint of any sort had the recipients—that they were overcome for the time. Dr. Gray was born in Ohio in 1836 and came to Oregon in 1851, and was ordained to preach the gospel in 1863. Mrs. Gray was born in Indiana in 1841, and came to Oregon in 1857. Forty dollars of the amount stated above came from some of the old members of the Congregational Church at The Dalles, of which Dr. Gray was the pastor for several years beginning in 1878. The gift was a deserved testimonial to faithfulness of duty on the part of these devoted Christian workers.

At the meeting of the trustees of Pacific University after the Commencement on June 21st to close up the business for the past year, the decree of doctor of divinity was conferred upon Revs. D. B. Gray, Cephas F. Clapp and John J. Staub.

At the sacrament of the holy communion, observed today by the First Church, twelve new members were received.

The past has been a sad week in the annals of this city, occasioned by the horrible death of Fire Chief David Campbell while in the performance of his duty in attempting to subdue a disastrous fire in the storage warehouse of the Union Oil Company last Monday evening. Chief Campbell was an excellent officer, in every respect, and was greatly beloved by all who knew him. Among the most sincere mourners he has are many little children, of whom he was very fond.

Portland, July 2, 1911.

PROGRESS AT CORVALLIS IN OREGON.

At a recent communion the Rev. E. T. Sherman, pastor at Corvallis, had the pleasure of welcoming twenty-five persons into membership.

Corvallis is the seat of the Oregon Agricultural College, and has students from all parts of the state. Mr. Sherman and his church people wish to come in touch as soon as they arrive with all Congregationalists and those Congregationally inclined, and they are asking that pastors and others keep them informed as to contemplated attendance.

A large amount of money is to be expended the coming year in improvements at the Agricultural College, which is more and more every year attracting the young men and young women of Oregon.

The Home.

THE IMMORTAL FLOWER.

Lord, in whose hands I am but dust
Make Thou of me a vessel whole,
Worthy to guard the precious soul
Thou givest me in trust.

Keep me unmarred by strife and sin
Throughout my little span of years;
Let Joy's bright sun and Sorrow's tears;
Keep pure the flower therein.

Grant if Thou wilt mine eyes to see
It grow to beauty at Thy feet,—
To find at last the blossoms sweet
Of Immortality.

—Frank Dempster Sherman.

Whoever dedicates his life to ends of human service is most effectively consecrating himself to his country.

THE INVESTMENT IN REST.

Most people work better than they rest. You smile an incredulous smile? That isn't a radical assertion. We hold no brief for workers. It doesn't mean that the sluggard has gone to the ant and learned wisdom. It doesn't say that he is an efficient workman. Far from it. Our work is poor enough, goodness knows, but poor as it is, it shows better results than the time at our own disposal in which we are expected to recuperate the body, nerves and spirit.

It will not always be true that the working man is stronger than the resting man, because in due season the man who doesn't know how to take care of his investment in rest will not be able to deliver the gods in his work. As a man rests, so he works. A good rester is a good worker.

Our tasks are generally marked out for us. We do them under direction, more or less systematically and thoroughly. But when the evening comes, and we are left to our own devices, it is amazing how little directive ability over ourselves we show.

We clamor for an eight-hour day. Very well. That leaves sixteen hours for rest. Eight of these are for what we call our diversions—our friends, families, music, lectures and reading. The other eight are for sweet, refreshing sleep. The order of things evidently, has great respect for the rest side of life, since it apportions two-thirds of turn out any more first-class work-product. There he ought determine more than does our one-third in occupations the quality of our work and the spirit of our beings.

Here is what happens to the human machine as it does its daily duty. The whole body, and through the body, the brain and the soul of a man, undergoes wear and tear. He pours out energy—nerve force, spirit power, strength of brawn. All day long it goes on. This is what determines his pay. It is the livelihood.

Little time can be taken for recuperation when a man is doing his work. He is a loafer rather than a rester who attempts to mix the two during active hours. His business is to come along to the point where he cannot honestly turn out any more first-class work-product. There he ought to be when the whistle blows or the clock points the hour. He cannot expect to be as fresh then as he was when he began, but he is palpably unwise if he is tired out and all in.

This thing of preserving a balance of high-grade, even efficiency, is a fine art. It is the art of resting. It is done, if done at all, when a man is away from the office, shop, mill, factory, study. It is the one job over which he is master. The hard saying here is that few men show ability for self-mastery. They do not know what to do with themselves. They are literally restless—and figuratively restless they are also. Both in body and mind they show nervousness, indecision, vacillation.

Any fleeting question of evenings is likely to take them out into dissipation—and thus come back shattered brains and bodies for the morrow. They should make a business of rest. It takes skill of a high order. Restful habits are as indispensable as habits of sobriety, thrift, kindliness. In truth, without a well-poised, quiet body and mind, these other good gifts will not come.

Isn't it at home that all of a man's irritability usually shows forth? The undone man doesn't know what a mess he is making of his manhood. He sallies forth at a low level in the morning without having been enriched.

Three things should fruit from rest. First, a man by reclining mentally as well as physically ought to get his bearings every day. He ought to know where he stands. Every one has a place in the picture. He can make his position for himself only by taking a peaceful look at the negative of the day. If he is care-worn, flat-looking, or appears to have a cord of spaghetti where his spine ought to be, he should know whether he is doing too much or doing it the wrong way.

Some men get shipwrecked with a lot of miserable little things. They never get the big things done. They look for immediate results rather than for ultimate worthy achievements. Rest helps to give a man a true setting.

Then rest is a wonderful renovator. It is absolutely the one thing that rebuilds the run-down machine. Whisky, or any other artificial stimulant, will not do it. A man, to be made over every day, simply must get still, open the window of his soul, and receive the healing and invigorating things of nature. His blood is reddened, his nerves smoothed out, his tissues toned up by rest, and by rest only.

Rest, finally, furnishes opportunity for that change of mental and physical occupation which gives outlook and roundness to life. A man is supposed to be something more than a workman in some particular line. He ought also be a man. He needs sympathy with everything human. That is why the church is restful, in the sense in which we use the word. A man is enriched by the aspirations and the ministries of religious services. They broaden him. By this means he really keeps on growing.

Julia Ward Howe, at ninety-two, wrote an essay on "Immortality," which showed marvelous vitality and intellect. She was still young in spirit. She had never ben an idler. On the contrary, she has always done much excellent work. She came into her remarkable career by no favor of nature, but simply by storing up in the seasons of rest the bounties which are as free for us as they were for her.—Reformed Church Messenger.

THE ART OF RESTING.

There are few people who know how to rest, and this ignorance, according to a well known medical man, accounts for much of the modern nerve strain and insanity.

"The average man," he said recently, "spends his day working, and when he comes home, instead of resting he begins to work again, and work hard.

"He reads, plays cards, gardens, goes calling, is called upon, dresses and hurries off to the theatre or music hall —does anything, in fact, but rest his brain and body.

"The only real rest he gets is when he is sleeping. In other words, his brain and body are hard at it from the time he rises in the morning until he gets into bed again at night. But the brain especially, wants conscious rest.

"When the brain is working it is producing toxins just as is the case with the muscles. These toxins or poisons, have to be cleaned out of the body by rest, and to change one's work does not do this. It only causes more toxins to be formed. The way to get rest is as follows:

"Sit or lie down perfectly comfortably.

"Think about nothing; do not direct your brain; let it wander.

"Do not talk about anything that requires mental effort.

"Listen to simple conversation.

"Discuss nothing that you feel strongly about, or which worries you.

"Make no plans.

"Except when a man is asleep, there is a constant stream of ideas running through his mind. It is quite impossible to be awake and have an empty mind, but it it is quite possible to make an effort to direct that stream. If you make no effort you will get rest. Be a mental mollusk.

"Take nothing into your mind which requires mental digestion. If your brain insists upon going on working listen to light music or read an easy book.

"Things to avoid are:

"Anything approximating to your salaried work. 'Clever' conversation. Things to make you think. Chess. Worry. Card games with other people. Differences of opinion."—Chicago Tribune.

THE BUSINESS MAN AND HIS DIET.

Man should realize that he is not so much the sum total of what he eats as of what he appropriates—what his body uses. What he can appropriate or use is determined very largely by his vocation and environment.

Feeding, which in its last analysis is but the primary process of making energy, should be governed by three conditions.

First: Age.

Second: Temperature of environment.

Third: Work, or labor; for example: the food of the youth whose frame is undergoing the process of construction should be very different from the adult whose growth has been attained, and who is expending in his daily activities a very different kind of energy.

The food of an individual in a warm or tropical climate should be vastly different from that which he would consume in a lower temperature, though engaged in the same kind of labor. The diet should also be selected according to the character and strenuosity of the work.

It is now a well-established fact that the manual laborer consumes from twenty to twenty-five per cent more food than is necessary to furnish the power required for the consummation of his daily task.

Beyond a doubt the average business man also consumes from thirty to forty per cent more food than is necessary to supply the energy he expends, to say nothing of the quality and murderous combinations he daily indulges in.

The human body is composed of a given number (16) of chemical elements, the most important of which are proteids, fats and carbohydrates.

The average sedentary worker needs about 2,000 food calories daily, divided as follows: Proteids, 200; fats, 700; and carbohydrates, 1,100. In other words, so far as these particles are concerned, the normal diet should consist of approximately one part proteids, three of fats and six of cabohydrates.

Every business man who regards his health as of any value should know something about the food articles that contain these staple life-giving elements.

The proportions above named are quite as important as the articles themselves. Every calory of any particular food taken in excess of the physical requirement must be disposed of at great expense and hazard.

Nature is ever striving to bring to perfection everything she produces. One of her methods of doing this is to strike a trial balance at certain periods of time between her structures and structural material. This she does in some cases daily, sometimes weekly, monthly or annually. Her best efforts to inforce obedience to her laws of nutrition are to give signals daily, or after each meal, so that errors, if there be any, can be removed or omitted. The so-called bad stomach is really the best stomach. It will not permit its possessor to abuse himself.

Now and then some may succeed in killing all distress messengers, sniffing out all the red lights by "taking something," and beyond middle life may boast that they can eat whatever they want in any combination and quantity. Against this class Nature keeps her unswerving records and the day of settlement can under no circumstances be escaped.—Physical Culture for July.

NAGGING IS FATAL.

This is the conclusion reached by a physical trainer after years spent in trying to restore abnormal bodies to normal condition. A child that is nagged at never holds itself well, he declares. tIs deportment betrays its mental attitude, and to the trained eye of the physical training instructor the round shoulders and apologetic air tell their own story in the case of a child whose physique otherwise reveals no sign of constitutional weakness.

The attitude of the body discloses in a marvelous way that of the mind, and many parents would be astonished to learn that the bearing of their children reflects their home influences in a very unflattering light.

While lunching with a lady the other day, he says, I listened to a tale of distress about her little boy's flat chest. Presently the child came in from school, running excitedly to show his new "jography" book with colored pictures. "Oh, yes, dear, but don't start with it now; go and wash your hands and get tidy." The child's enthusiastic little face fell, his flat little chest seemed flatter still, and he resignedly put away his book and left the room. There will be little chance for that child's chest until his mother learns to express her affection more positively in the form of active and ready sympathy, not merely negatively in the form of anxiety. The glow of enthusiasm which was swelling the child's heart literally as well as metaphorically, was quenched by the chilly reception. The expanded chest which accompanied the movement of enthusiasm collapsed at once like a pricked bubble.

Give your children encouragement rather than criticism, sympathy rather than reproof, and, while they are in the awkward age at least, do not add to their self-consciousness by constantly drawing attention to their faults.

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"What're ye comin' home with yer milk pail empty for?" demanded the farmer. "Didn't the old cow give anything?" "Yes," replied his boy; "nine quarts and one kick."

Our Young People

DOT'S WORRY POCKETS.

"'Mild and cloudy; probably showers,'" read father from the evening paper which he had just brought in from the back doorstep. "That's the forecast for tomorrow. Well, we need rain."

"O papa, we don't!" cried Dot, who had no business to be out of bed at that time of night, any way. It was late, half-past seven, and mother's rule was seven-year-olds to bed at seven, especially when they were just over the measles. "Rain tomorrow would be dreadful! Aunt Susie couldn't come, and O, I was going to have such a lovely time till that horrid old weather man had to go and say things!"

"See here, little Dot-and-carry-trouble," spoke up father from behind his paper, didn't you know it's wicked to worry over night? I think so. The Bible says, 'Let not the sun go down upon your wrath,' and there's a verse about being worried and afraid all the time that makes me think 'worries' is just as good a word as 'wrath' to put in there. The Lord himself told us not to worry about tomorrow. You ought to make her a Worry Pocket, mother. Now scud away to bed!"

It must have been fathers saying that made mother think of the funny plan that she and Dot began to carry out the next morning. It was mild, but not cloudy, that next morning, and not a sign of a shower in sight. The weather man makes mistakes sometimes!

"What's that thi-ing? called Dot, snapping her eyes wide open as mother pulled up the curtains, and fixing them sharply on a queer, pocket-shaped bag that hung on one of the brass bedposts.

"That's a Worry Pocket to put your worries in," said mother. "You have such a lot of them every day, and it's bad for you to carry them around with you."

"Why, what'll I do with them?" laughed Dot, sitting up. She couldn't help laughing, it was such a funny idea.

"O, just write them down on a piece of paper and come and dump them in," said mother. "Write it big and black, and tell it just as bad as you think it will be, or possibly can be, and drop the paper in, and then run away and forget it. The pocket will take care of it. You don't need to worry."

All the time Dot was dressing, she thought about the funny Worry Pocket, and two or three times it made her laugh right out. When she sat down to breakfast it was with a brighter face than anyone had seen for two or three weeks, for she had been growing as fretty as a little porcupine lately, owing to so many troubles. They come to everybody, big and little.

"The only rule," said mother, as she made up the bed after breakfast, "all the rule there is about it is that it is to be emptied out every night and looked over, and all the ones that didn't come true thrown away."

"What's to be thrown away?" squeaked a funny voice in the doorway—and there was Auntie Sue! She had come, bright and early, and of course the Pocket plan had to be explained to her.

"I wouldn't throw any away," she said, much interested. "What do you want to throw them away for? Make another pocket and hang it on this other bedpost. You can call it a Thankful Pocket, or a Praise Pocket, and put all the Troubles-that-didn't-Happen right into it. Here, I'll make you one. I've brought the stuff right in my bag."

In a minute she handed out some lovely yellow ribbon—a regular sun-color. She and Dot got scissors and thimbles and a long needleful of yellow silk, and pretty soon there was another bag on a bedpost, a pretty one this time, as bright as gold, and the strings were twisted cords of gold tinsel, such as you tie up Christmas bundles with. It made the gray Worry Pocket look very dingy and disagreeable by contrast.

"Your bed has four posts," said Aunt Susie, looking at them thoughtfully. "Why dont you—say, why don't you have four pockets while you are about it? That would be great fun! Let's make a Hope Pocket."

"What would it be?" asked Dot.

"Why, just the opposite of the 'Worry,' you know," explained Aunt Susie. "Whenever you say, 'I'm afraid so and so will happen,' you run and put it in the gray pocket. If it doesn't come true, it is shifted over into the Golden Pocket—the Thankfuls, here. The same way whenever you wish and hope things, they must be written down and dropped into this pink one. See! I'll mark it the 'Hope Pocket,' That's such a pretty name. I'd keep it crammed full, if I were you. It's a funny thing, but the more you hope for, the more you'll get. I've tried it millions of times."

"And when the 'Hopes' come true, what do you do?" asked Dot, eagerly.

"When the 'Hopes' come true they're 'Thankfuls,' just the same as the others," said Aunt Susie. "They belong in the yellow pocket. You'll find it great fun changing over and separating."

"But sometimes things do come true—dreadful things, and pretty bad things!" persisted Dot, gloomily. "I think they do—very often. They're going to have ice cream for dinner downstairs today—pink ice cream, that I'm passionately fond of! And I'm as sure as anything that mother will go and say I can't have any."

"Shouldn't wonder," said Aunt Susie. "Yes, like as not that 'worry' will come true. You'll have to have another pocket for that other post. I'll make it while you write down this worry—here's a piece of paper."

"And, besides, there's a Sunday School picnic next week, and I shan't be well enough to go to it. I know I shan't!"

"Write it down!" said Aunt Susie, working away on a pocket that was the queerest looking of the four, and much brighter than any of them. Some way it looked more interesting.

"What color is it going to be?" asked Dot, when she had finished her writing and put it in the gray pocket. "O, I see—two colors, black and red."

"Patchy!" said Aunt Susie, sewing on a green one. "This lining, or foundation, is of this lovely silvery stuff I found in your mother's work basket. Don't you know they say 'Every cloud has a silver lining?' Even if the outside was all black, to show that all your worries came true, still there would be the silver lining. You couldn't help seeing that, anyway. But they never do, in all their badness. There's sure to be some little bright spot somewhere. That is why I make this outside mostly black,

but with little spots and dashes of color sprinkled all over it. This is the pocket of the Silver Lining, or the pocket of Things That Might Have Been Worse. There comes your mother. Show it to her."

"The prettiest of the lot!" said mother, coming in with a little pink saucer in her hand, which she put on a round, napkincovered stand by Dot's chair, and sitting down to take the cover off the saucer and the plate of golden sponge cake, which she sat down beside it. "So that's what you two have been busy about all the morning! Do you know it's almost half-past eleven o'clock? I want you to come down to early luncheon. Dot will be happy here—look and see what you are going to have, dear! No, not ice cream—no ice cream this week. But this little sea-moss duck is almost as good, especially with cream on it. It might have been worse, mightn't it, dearie?"

Both Dot and Aunt Susie laughed at that, and Dot reached for the gray Worry Pocket to pull out her last worry and put it in the bright sprinkled bag of the Silver Lining. In doing so she pulled out the Picnic Worry.

"O, well!" she nodded. "Maybe you'll turn out better than I think—who knows? Anyway, I'm going to hope so."

At that, Aunt Susie, who was almost down the stairs, turned back to the first landing.

"Now you've quite emptied your Worry Pocket!" she called gayly. "You will have to change that over to the Hope Pocket, 'A place for everything; and everything in its place'— I heard you say 'hope so!' "—Zion's Herald.

THE BIRD THAT WAS FORGOTTEN.

He was Mary Elizabeth's little bird, and it was Mary Elizabeth who said to him over and over, "Sing a happy song, little bird."

In summer, while the cage hung on the porch outdoors, many a man and woman smiled when they heard the happy song of that little bird. In winter, sad-looking friends who came to call sometimes forgot the troubles that made them sad when they heard the wee pet's bubbling song. It did seem as if that particular bird would never be forgotten.

There came a time, however, when Mary Elizabeth went to Europe with her father and mother She couldn't take the bird A neighbor who had no cats offered to keep him until Mary Elizabeth's return. Before the child sailed, she gave her pet a bit of advice:

"Always sing a happy song, little bird."

At first it was easy for the little bird to sing a happy song; but one day his kind friend was obliged to leave town for a week, and he was left with strangers who promised to take good care of him.

"Always sing a happy song little bird," were the last words the neighbor said at parting.

Soon after there was a children's entertainment in the church, to which birds were invited. Mary Elizabeth's pet was taken in his cage, and of all the glad songs that day his was the sweetest. He enjoyed the entertainment thoroughly, and when night came he tucked his head under his wing and went to sleep without fear. He didn't know, little fellow, that the child who brought him lent him to her dearest friend to take home and keep for five days; neither did he know that one by one the birds were taken from the church, and he was forgoten

Next morning the little bird awoke, sang a happy song, ate his breakfast, and sang a happy song His cage was in a pew where a little girl had left him. The bird couldn't see the sunshine streaming through stained glass windows, but while waiting for his bath he sang a happy song. No one came to give the little bird his bath, so he sang another happy song.

This is the part of the story Mary Elizabeth never liked to think of for a minute: how the little bird sang until his seed was gone and the water in his cup; how two days passed and the little fellow tucked his head under his wing, and knew that he was forgotten

The third day the organist came to practice on the pipe organ. The little bird lifted his head music pealed through the church. He had never heard anything like it —so sweet, so solemn. When it was over the weak little bird must have remembered Mary Elizabeth's advice:

"Sing a happy song, little bird."

As the organist was passing to the outer door she heard a happy song. And Mary Elizabeth's pet was found before it was too late. The organist had known Mary Elizabeth since she was a baby, so of course she recognized the brave little bird, who was never again forgotten.

Mary Elizabeth is a big girl in the high school now, but when she is discouraged, and everything seems to go wrong, she remembers the advice she used to give a wee canary.—Frances Margaret Fox, in Sunday-school Times.

MAKING HEROES.

Newspaper make heroes, just as professional military men make wars. Some of our professional military men have been trying for a year or two to get up a war between Japan and the United States. It is some men's idea of glory to wear epaulets, brandish a sword and wade through human blood and walk over human skulls to some fancied victory over some fancied foe. And these professional killers of their brotherman for glory's sake—and there are savages enough in the world yet to heap glory upon such men—can always find little irresponsible newspapers that are willing to fill their columns with war talk and help to provoke a conflict where no reason on earth exists for it except to give a few military and naval officers a chance to exhibit themselves and become "braves." The truly brave, patriotic and heroic is the man who in time of peace is loyal to the very best and highest interests of his country. The real hero is the man who spends his life placing before the rising generation by precept and example the highest and noblest qualities of Christian citizenship. The real hero is the man who is truly patriotic in time of peace.

A comparative study of police records in Greensboro, North Carolina, and Danville, Virginia, two cities not far apart, shows that during the month of February in Greensboro, under prohibition, there were ten arrests for drunkenness, but in Danville, under license, there were one hundred and four arrests for drunkenness. For argument's sake, we will say that Danville is twice as large as Greensboro, which it is not, and therefore conclude that at the same ratio, a "dry" Danville would make less than twenty arrests during the month, but with a licensed saloon, she more than multiplies that five times.—American Issue.

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